THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Mere refraining from wrongdoing is but keeping the weeds out of the garden of one's life. But this must be followed by positive planting of the seeds of right to secure the flowers of true living."—WILLIAM GEORGE JORDAN.

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THE HOPES OF MAN.

(*Concluded from page 36.*)

I have mentioned before that the incident of the resurrection will be common to the whole human race, and that participation in the first resurrection—the resurrection of the just, ought to be the great hope and aim of man. There is an incident recorded by Matthew which may be regarded as the inauguration of this event. "Many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Its grand consummation, however, will apparently synchronise with another great hope of man, the second advent of the Savior. According to St. Paul's inspired description of this anticipated event, those who are alive and remain unto the coming of the Lord shall not prevent or go before them who are asleep. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I. Thess. 4:16, 17.)

Not for ever with the Lord in the clouds, by the way, for the Lord was on the point of returning to this earth, at any rate for some period of time. This period apparently separates the first and second resurrections: the resurrection of the just and the resurrection of the unjust; and is generally referred to as the Millennium, another hope of man—and one on which, again, we are justified in forming definite conceptions. The main feature of this

era will of course be the universal reign of Christ in person, but His reign will, in some respects, be unlike any monarchical form of government of which we have experience, for it will combine the principles of other forms of government which the world has known. It will be essentially a theocracy, for the laws in force may be summed up as the will of God; it will partake of the principles of republicanism, for the resurrected saints will be associated in the government—they shall be priests of God and His Christ, and shall reign with Him a thousand years; and I think there can be no doubt that the principles of the patriarchal dispensation will prevail, as the whole trend of scripture, as well as of human nature, is towards making family organization and rule the unit of government and administration. It is also apparent that during this period there will be living on the earth both man mortal and man immortal, and that the conditions of life will be essentially the same as they are now, only that they will be more in harmony with the will of God. Man will plant, and build, and labor, and eat. But self and sin will not be the principal motive power of human action. It will be obedience to the will of God, and the effect will be manifested, not only on man himself, but on the whole animate creation, and even on the spiritual powers. Man and beast will enjoy existence in a fuller measure of their capacity, their relations with one another will be of perfect harmony, and love, and Satan will have lost his power to tempt man.

Associated with the second advent of Christ, there exist what I may call sectional hopes, some of which I will merely mention and pass on; there is the hope of the restoration of the Jews to their promised land, their acceptance of the Messiah; the restoration of the ten tribes, and so on.

So far, I have referred to the personal hopes of man; he has justification for equally great hopes as regards his environment. Concurrently with his advancement towards perfection, he is led to expect important and appropriate changes in the whole economy of nature, not only in the physical features of the earth, but in the brute creation; in short, in the whole dominion of man. St. Paul refers to this change in his letter to the Romans: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." (Rom. 8:21, 23.) The prophetical books contain numerous references to the details of the expected changes, but I will not trouble you with them. I will confine myself to a quotation from a learned writer—Dr. James E. Talmage—as to the general effect of the regeneration. "The blessed conditions under which the earth shall exist, and man shall live, during the Millennium,

are almost beyond human powers of comprehension, so different are they from all to which history testifies and which experience confirms. A reign of righteousness throughout the earth has never yet been known to the fallen race of man. So marked has been the universal curse, so great the power of the tempter; so bitter the selfish and ungodly strife betwixt man and man, and between nation and nation; so general has been the enmity of the animal creation, among its own members, and towards the being who, though in a degraded state, yet holds the Divine commission to the authority of dominion; so prolific has been the soil in bringing forth thorns, briars and noxious weeds that the description of Eden is to us as the story of another world, an orb of a higher order of existence wholly unlike this dreary sphere. Yet we learn that Eden was truly a feature of our planet, and that the earth is destined to become a celestialised body—fit for the abode of the most exalted intelligences. The Millennium with all its splendour, is but a more advanced stage of preparation, by which the earth and its inhabitants will approach the foreordained perfection. * * * Throughout the Millennium, this process of regeneration will be continued, society will be purified; nations shall exist in peace; wars shall cease, the ferocity of beasts shall be subdued; the earth escaping in a great measure the curse of the Fall, shall yield bounteously to the husbandman; and the planet shall be redeemed."

But glorious as is the hope of participating in the Millennial era under the personal reign of Christ, it is not the ultimate hope of man. Its realization opens out a vista of even grander hopes and brighter prospects. Notwithstanding the personal administration of Christ and His saints during this sabbatical period of the earth's existence, notwithstanding the close connection between earth and heaven during the period; notwithstanding the personal experience of the beneficent results arising from obedience to the will of God, there will be a section of the inhabitants who will prove unworthy of these conditions of life, and who will allow themselves to be led into rebellion by the author of all evil, with results disastrous to themselves. Their destruction will be the end of all rule, all authority and all power that cannot give perfect and willing obedience to the will of God. The second resurrection—the resurrection of the unjust follows, which I will not regard as a hope of man in view of the better hopes that may be his. The last enemy that shall be destroyed is death. "And all the dead, small and great, shall stand before God and be judged according to their works."

Describing the events to take place after the completion of the thousand years, John the Revelator says: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea * * * And I heard a great voice out of heaven saying, Behold the tabernacle

of God is with men, and He will dwell with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21 : 1, 3.)

At this point the hopes man is justified in holding are really indescribable and incomprehensible. We are simply to imagine them, and the utmost stretches of our imagination cannot possibly come up to a tithe of the reality. These hopes are indicated in the relationships and offices promised to be his. He has already been associated with Christ's government throughout the Millennial reign, and now that the Son has handed over all things to the Father, man redeemed, sanctified, exalted, will continue to be associated with the Father. He is dwelling with God in no less a position than an approved son, well on his way to the perfection of his Father, well on his way towards a realization of the full measure of his potentiality as the son of God—heir of God; inheritor of all things; joint heir with Christ, doing greater things than Christ did; doing the things that the Father has done—organizing worlds, peopling them, redeeming them—and all to the glory of God.

Just one explanatory word in conclusion. My paper on "What is Man?" seemed to give rise to the impression that I emphasized the divinity in man at the risk of forgetting his depravity; that I did not attach sufficient importance to the atonement. If my paper did cause that impression I would like to say that no mention was made of the atonement, simply because I did not consider it germane to the scope of my subject. Lest this paper should give rise to a similar misunderstanding, I will make it clear that not only do I not underrate the necessity of the atonement, but I think I personally go further than any of you present as to the essentiality of the laws governing the evolution of man, for these hopes are but the anticipations of the stages in the evolution of man and his environment. Within the confines of these hopes is a philosophy far transcending any of the vain philosophies of man; the realization of the hopes being governed by law as certain and as inexorable as any of the laws that govern other operations of nature. One of these laws is the atonement. An act of mercy and grace, the atonement is nevertheless the law governing the resurrection of the body. Without the atonement there would be no resurrection; with the atonement the resurrection will be universal. I go further in thinking that compliance with the requirements of the gospel of the Author of the atonement is another law governing the progress of man. Without the gospel, there is no progress for man; with it all things are possible to him. I go still further than I think any of you do as regards the requirements of the gospel, which I take to be: (1) Faith; (2) Repentance, by which is meant not merely unfruitful, unavailing regret, but a forsaking of sin; (3) baptism by immersion by one having

authority to act in the name of God; (4) laying on of hands for the Holy Ghost; and (5) endurance to the end. Incidentally I might mention that even in the matter of the regeneration of the earth, we have in the deluge and the anticipated purification by fervent heat, something very analogous to the law of baptism by water and the spirit. But while I consider these laws to be the only strait and narrow way for the evolution of man, I do not think it necessary to believe that the opportunity of complying with them will be confined to this existence. The preaching of the gospel to the dead by Christ after His resurrection, as recorded by Peter and the reference to baptism for the dead, by Paul, in treating on the subject of the resurrection, seem to indicate that other opportunities will be given, till the time arrives when all sins will be forgiven men, except sin against the Holy Ghost. Nor do I consider it necessary to believe that the evolution of man as a race will proceed on one dead level of uniformity, but as there are now various degrees of development of man's powers and capacities, so in the references by the Savior to the many mansions in the house of His Father, the various degrees of glory described by Paul, his vision of the heavens described as the third (II. Cor. 2: 2), and to the judgment of men according to their works (Rev. 20: 12), there are so many indications that in the higher sphere of existence, there will be gradations in the progress of evolution of men individually.

However, it was the primary object of my paper merely to mention generally some of the hopes of man. The hopes for which he has ample justification are so grand and glorious that I realize my impotency to deal adequately with the theme. As regards the realization of these hopes and the means whereby it can be effected, it is of course for man individually to work out his salvation in fear and trembling.—[Paper written and read, before the Y. M. C. A., Karachi, India, on October 20th, 1910, by HENRY J. LILLEY.]

OPPORTUNITY.

Master of human destinies am I;
Fame, love and fortune on my footsteps wait,
Cities and fields I walk: I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake; feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore,
I answer not and I return no more.

JOHN J. INGALLS.

PERSONAL DESCRIPTION OF JESUS CHRIST:—HIS DEATH WARRANT.

The following, which are claimed to be copies from authentic records, have been forwarded to us, with a request to publish:

[LETTER FROM PUBLIUS LENTULUS TO THE SENATE OF ROME CONCERNING JESUS CHRIST.]

It being the usual custom of Roman Governors to advertize the Senate and people of such material things as happened in their respective provinces, in the days of the Emperor Tiberias Cæsar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate concerning our Savior:

Conscript Fathers: There has appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the people is accepted for a prophet of truth, but His disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases—a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; His hair of the color of a filbert full ripe, and plain to His ears, but thence downward it is more orient, curling and waving about His shoulders; in the midst of His head is a seam or partition of His hair after the manner of the Nazarites; His forehead plain and very delicate, His face without spot or wrinkle, beautiful with a lovely red; His nose and mouth so formed that nothing can be reprehended; His beard thickish, in color like the hair of His head, not very long but forked; His look innocent and mature; His eyes grey, clear, and quick; in reproving He is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body most excellent: His hands and arms most delectable to behold; in speaking, very temperate, modest and wise. A man of singular beauty, surpassing the children of men.

THE DEATH WARRANT OF JESUS CHRIST.

Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross.

In the year XVII of the Empire of Tiberias Cæsar, and the 4th of March, the city of holy Jerusalem; Annas and Caiaphas being priests, sacrificers of the people of God. I, Pontius Pilate, Governor of the Preatory, condemn Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

1. He is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.

5. He calls himself King of Israel.

6. He entered into the Temple followed by a multitude, bearing palm branches in their hands.

Order the centurion, Quintos Cornelius, to lead him to the place of execution. Forbid any person whomsoever, poor or rich, to oppose the death of Jesus.

Witnesses, Daniel Robani.
(A Pharisee.)
Janus Zorobabel.
———Capet,
(A Citizen.)

Jesus shall go out of the city by the gate Strenuous.

Note.—The above sentences are engraved on a copper plate, which was found in an antique vase of white marble, while excavating in the city of Aquilla, in the kingdom of Naples, in the year 1825. It was discovered by the Commission of Arts, attached to the French Armies. At the evacuation of Naples it was found enclosed in a box of ebony in the sacristy of Courtem. Mr. Dennon, of the Commission of Arts, caused a model to be made of the plate. At the sale of his collection of curiosities it was bought by Lord Howard for 5,844 francs (£243 10s.)—Courrier des Etata Unis.

FATE OF THE APOSTLES.

All the apostles were assaulted by the enemies of the Master. They were called to seal their doctrines with their blood and nobly did they bear the trial. Tradition says:—

Matthew suffered martyrdom by being slain with the sword at the distant city of Ethiopia.

Mark expired at Alexandria after having been cruelly dragged through the streets of that city.

Luke was hung upon an olive tree, in the classic land of Greece.

John was put into a caldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos.

Peter was crucified at Rome, with his head downward.

James, the Greater, was beheaded at Jerusalem.

James, the less, was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar, at Hieropolis, in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews, at Salonica.

Paul, after various tortures and persecutions, was at length beheaded at Rome, by the Emperor Nero.

Simon Zelotes was crucified, in Judea.

—From *The Juvenile Instructor*, January, 1911.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 26, 1911.

RESOLUTIONS AND RESULTS.

No doubt a goodly number of resolutions were made at the beginning of the New Year. We wonder how many remain unbroken? So many are made only to be broken in a few days, that New Years' resolutions have come to be regarded as very much of a joke.

But there is really no reason why they should not be taken seriously. The reason so many New Years' resolutions are broken is because so many are made. Resolutions are made at other times, too, but not in such wholesale quantities; therefore the relapses are not so noticeable. But the fact that many resolutions are broken does not constitute a brief against the making of them. Resolutions made in sincerity, and properly nourished and cared for, crystallize into character.

Resolutions are like seeds sown in the earth. To paraphrase a saying of the Savior, Some fall upon stony places, where there is scanty earth, and not having place to take root are soon scorched by force of habit, and wither away. Some fall into thorny places where, whatever growth they may have made, is choked by unfavorable environment, and dies. But some fall into good ground and spring up and bear fruit, some an hundredfold. Again, resolutions are like seeds of various quality. Not all seeds that are sown are strong and fertile. Some never quicken although they may be properly sown. The sower does not count upon a plant from every seed, but usually puts into the ground a surplus so that he may be the more certain of a good stand. And even if his crop should be a total failure one year, he would be silly, indeed, to assume that future sowing would be futile. Good traits of character, likewise, may not grow out of every good resolution, but because some fail we are not justified in refusing to resolve again.

Some philosophers argue that every resolution broken makes one weaker. That is true to a certain extent. If we keep breaking resolutions and never making any new ones, we shall soon become hopelessly weak; but if we continue making resolutions, and keeping some, we are constantly growing. If I make ten good resolutions and keep two of them, am I not better than if I make no resolutions at all?

There are positive and negative resolutions, just as there are sins of commission and sins of omission, and it seems to us that positive resolutions are the most important. One positive resolution of the right kind will cover a multitude of negatives. "I will," has a pleasanter and more progressive sound than "I won't." Of course, in our present state of unsteadiness, "I won't" is a necessary element to a certain degree; it is equivalent to a cleaning away of rubbish preparatory to the building of a house. Yet, simply clearing away the rubbish will not construct anything. "I will" comes forward and rears the structure.

When a man or woman repents in the full and proper sense of the term, and is baptized for remission of sins, all rubbish is cleared away and the future is open for building. All resolutions thereafter should be progressive, or positive, ones. If occasion arises making a negative, or "I won't," resolution necessary, it is an evidence that we have allowed some rubbish to accumulate where previously the way was free and clear. If these accumulations retard our progress, it is necessary that they receive attention, but even if we be compelled to halt occasionally to remove obstructions, let us nevertheless keep our eyes to the front, on the structure we are erecting. Ella Wheeler Wilcox writes:

As the dead year is clasped by a dead December,
So let your dead sins with your dead days lie.
A new life is yours, and a new hope. Remember,
We build our own ladders to climb to the sky.
Stand out in the sunlight of Promise, forgetting
Whatever the Past held of sorrow or wrong.
We waste half our strength in a useless regretting;
We sit by old tombs in the dark too long.

Have you missed in your aim? Well, the mark is still shining.
Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder their lining.
Were you tempted and fell? Let it serve for a text!
As each year hurries by, let it join that procession
Of skeleton shapes that march down to the Past,
While you take your place in the line of Progression,
With your eyes on the heavens, your face to the blast.

I tell you the future can hold no terrors
For any sad soul while the stars revolve,
If he will stand firm on the grave of his errors,
And instead of regretting, resolve, resolve.
It is never too late to begin rebuilding,
Though all into ruin your life seems hurled,
For see how the light of the New Year is gilding
The wan, worn face of the bruised old world.

"I will live the gospel of Christ as I have been given the light to see and understand it," expresses a good resolution. If one has the strength to keep it, the victory is wellnigh won. But a life in accord with the gospel of the Redeemer is like a river in majestic

oneness; it means completeness, a rounded-out fullness. However, as the river receives its might and majesty through being fed of myriads of tiny rivulets to begin with, so a life in accord with the gospel depends upon the observance of tributary laws. The convergence of these laws forms the mighty river of righteousness which empties into the ocean of immortality and eternal life. The diversion of one rivulet from its course would deprive the river of just that amount of water. In like manner, obstruction of one of the individual laws which go to make up the gospel of Christ, would retard in that degree our advancement toward the destined goal, or reduce the fullness of the stream of righteousness. Keep, therefore, a sharp look out upon the tributaries, to remove obstructions, but without taking the eyes from the sun of hope and life everlasting in the glorious presence of God and His Christ.

This is all equivalent to forgetting the past and making the best of the future. To quote once more from Ella Wheeler Wilcox:

Throw overboard toil misdirected,
Throw overboard illadvised hope,
With aims which, your soul has detected
Have self as their center and scope.
Throw overboard useless regretting
For deeds that you cannot undo,
And learn the great art of forgetting
Old things which embitter the new.

Sing who will of dead years departed,
I shroud them and bid them adieu,
And the song that I sing, happy-hearted,
Is a song of the glorious new.

This subject is so vast that one article is insufficient to do more than hint, in the abstract, at some of the possibilities. Concrete examples there are about us every day of our lives, showing us in little ways the right from the wrong. The following bit, author unknown, will call our attention to some of them:

"The world has little use for a quitter. The fellow who starts and backs out because the creek is up; the fellow who promises to saw wood for you Wednesday, discovers about nine o'clock that there is a screw loose in the end of his saw, and sends you word Saturday that he could not come; the fellow who starts to trim the hedge, blisters his hands and decides to let it go until spring; the boy who goes racing through his school books until he strikes participles and compound fractions, then wants to quit school and get a job; the girl who starts out to be a great musician, and learns just enough to play rag-time and beguile the fancies of some young sap-head. There is a big family of these quitters, but they are a sorry lot. They never want a job that takes time and patience. With the qualifications of a bill poster, they would like to earn the salary of a railroad president. Their ideal is a job that requires only two hours of easy labor each day with Satur-

days and holidays off. You will find them scattered up and down the road of Human Failure, always turning back from the handle of the plow, always complaining of their lot and the unfairness of the world. They are clogs in the wheels, broken rails on the road, time-killers, patience-killers, forever wanting what they do not deserve. The only people who accomplish things in this world are those who qualify themselves in spite of bad crops, high water or measles; who hang on to their work until failure turns to victory; whose courage rises as difficulties thicken, and whose faces are forever turned toward the rising sun. It was not a bad plan, that of Indians flinging their boys into the river, where they had to swim or drown. The best thing any person can do for his child is to compel him to finish what he undertakes. Keep him at it and no matter how much he cries and objects, make him do the thing he started to do, and the best thing any boy or girl can do is to do this very thing without being made to do it. Success is a good deal in habit. There is not much difference between failure and success—simply one quits and the other does not."

The foregoing paragraph may not seem at first reading to be particularly rich, but a second reading, accompanied by a little reflection, will disclose many a truth. Consider each proposition in turn and apply the ideas expressed, to the living of the gospel. Then decide firmly that in the grand scheme where it is your privilege to "work out your own salvation with fear and trembling," you will not be a "quitter." We pass through this probation but once, and it behooves us to do our level best. Forget the trials and troubles and failures of the past and work while the day lasts. "He that shall endure unto the end, the same shall be saved."

S. N. L.

Special Notice.—We have a limited number of the Christmas Edition of the *Deseret News* at this office. They can be obtained at the price of eight pence per copy, postage extra.

SCANDAL AND THE SAINTS.

This world is a "School for Scandal," and "The School for Saints." Wherever you have saints you will find that the scandal-monger comes also. This latter statement may seem somewhat drastic to some, but "come let us reason together" on this one theme which is the talk in the shop, street, church and tap-room—truly a timely topic—viz., the "Slander of the Latter-day Saints." I will repeat the sentiment: Where you have the saint you have the scandal-monger round about.

In the first place, let us consider what a saint is. I fear that some even among the "notorious Mormons" fail to comprehend

the meaning of this word "Saint." Let us find the true meaning of the word and seek to apply it to ourselves, personally.

The prevailing conception of a saint is of the ascetic of the middle ages—the man whom we to-day would call "fanatic." A man who cut himself away from society and lived in the desert alone—wearing his life away in fasting and in prayer. But the prevailing conception is not always the right one. Truth is very often in the minority. The present is a case in point. The saint is he or she who seeks to manifest saintliness in all honest vocations in life. The saint is he who seeks to "grace" and not "disgrace" his vocation in life. He it is who makes his life worthy of emulation—he does not so much "seek an example," as he strives "to set one."

The saint differs greatly from the "man in the street." The latter lives by precedent, the former "creates precedents." Saints are not common, hence the man who would live as such must make war on convention. In a word, the saint is an iconoclast from first to last.

I testify that we have among us many, very many, of the "choicest spirits" of the land. The honest in heart seek entrance to the fold on every hand. These men and women are consistent in the faith they have espoused, and it is the consistent believer who comes nearest to the realization of the true meaning of a "saint." The true saint is he who holds it to be his bounden duty to consecrate his all, what he has, and what he is, and what he hopes to be to the service of God and to his Christ.

Let us now consider the "scandal-monger." He is a heterogeneous creature. There is he (or she) who loves scandal for scandal's sake. There is the lover of scandal who loves it with an ulterior purpose. Of him I would speak, because in many cases his purpose is an evil one. He is a social reprobate, although he may be clothed in "purple and fine linen."

The press has it that "a religious war" has broken out against the Latter-day Saints or "Mormons." Let us style it a war betwixt the "scandal-monger and the saints." For what more is it? The "general-in-chief" is, without doubt, a man who seeks for "scandal," "wherever it is found, on Christian or on heathen ground." This he seeks to put into the mouth of a "Canon," to fire it forth at the "Mormons." He does it, too, with "ulterior purpose." The same, for which the sectarian ministers heaped scandal upon the Prophet Joseph that they might do "Mormonism" to death, and so continue to hold their congregations and—"draw their salaries."

There is war. The enemy has declared it. How are the saints to win it? We fight not against flesh and blood, but against error and sin. Our sword is the Holy Spirit, to wield it we must live worthily.

Herein lies the whole secret of saintliness, "Seek the Spirit of God." Be guided by it in all your walks in life, and, if you so do, the fruits of that same Spirit will be in evidence. Be consistent

in good works. You may suffer scoff from your work-fellows, but if these men find that you continue in well-doing without fear of men they will reverence you for your saintly life, and more—they will defend your principle of living before men who would seek to slander you. I speak of what I know.

If the saints so live, victory is ours. It is the "life" which tells. Our every act should be above reproach, for are we not taught to live the golden rule, and remember the Mormon creed: "Mind your own business," the true cure for scandal?

"Love one another" is not a mere platitude. It is a receipt for a happy life. Speak a word of comfort where you may. Help bear one another's burdens. Speak no ill of one another. "A little word is not a little thing," it may mar a whole life. Brothers, sisters, wipe out from your remembrance that unjust criticism or that fault you found in your fellow brother by helping him to overcome the same. Were you evilly spoken of by a sister. If so, then forget it, and forgive it.

Let your joys be one, your sorrows, your hopes and fears be one, that you may mingle your prayers for the success of God's own appointed plan for the redemption of mankind. The scandal-monger may become a "saint," but never let it be said of a "saint" that he has become a scandal-monger.

Gateshead-on-Tyne. AUBREY PARKER.

FROM THE MISSION FIELD.

Baptisms.—At a baptismal service held at the Westgate Baths, Newcastle (Newcastle conference), on Saturday evening, January 21st, 1911, Elder R. L. Preator baptised two converts, one being from Jarrow and the other from Chester-le-Street.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home January 21st, 1911, per s.s. *Arabic*: From Great Britain—I. O. Horsfall, Jennie V. Crawford. From Switzerland and Germany—W. B. Preston, F. J. Parsons.

Elder Addresses Men's Class.—An opportunity was afforded Elder Edward C. Rich to speak to the Young Men's Class of the United Methodist Chapel, Leeds (Leeds conference), Sunday, January 22nd, 1911. About thirty-five members were present, who treated the elders with every courtesy, and expressed themselves as being highly satisfied with the lecture, and extended an invitation to come and speak to them whenever they have an open date.

Successful Socials.—At "Deseret," South Tottenham, London (London conference), on the 19th of January, 1911, after the usual

Thursday night's meeting, a social was given in honor of Elders I. Owen Horsfall, A. C. Crawford and Sister Jennie V. Crawford. Elder Crawford is being transferred to the Swiss and German Mission, and Elder Horsfall and Sister Crawford were honorably released to return home. Presents were given as tokens of respect. For about six months, Elder Horsfall acted as secretary of the conference, and very ably performed the duties pertaining to that office.

Branch Conference.—A branch conference was held in the Temperance Hall, Batley branch (Leeds conference), Sunday, January 22nd, 1911. There were in attendance: President E. S. Horsley, Eliza B. Horsley, Elders Shores Loveless and John R. Bellamy. Meetings were held in the afternoon and evening, and a large number of saints and friends were present. In the afternoon, President Horsley gave some timely instruction to the children. The evening service was largely attended. Elder Shores Loveless reported the branch in a progressive condition, said the present opposition was a factor for good, for "Opposition means Progression." The general and local authorities were voted on and unanimously sustained. Sister Horsley spoke earnestly upon the necessity of obedience to the word of God, and urged all to cultivate the talents given us by Him. Referred to Matt. 25: 14-29. President Horsley then occupied the remaining time, speaking of the restoration of the gospel to the boy prophet, Joseph Smith, the coming forth of the Book of Mormon, and showed the harmony of its teachings with those of the Bible.

Agitation in Halesowen.—The work is going on in the beautiful, quaint old town of Halesowen, Worcestershire (Birmingham conference). Many friends are being found, and the investigation of the gospel is proving interesting to many honest people who have been looking for the truth. The books and tracts, industriously distributed by the elders, are being read and the principles therein contained discussed and reasoned upon by the thoughtful ones into whose hands they have come. Interest in the gospel of Jesus Christ, which the people of the world call "Mormonism," is finding an increase in this section owing to the advent of Mr. Hans P. Freece, who delivered a lecture entitled, "The Inside of Mormonism." This lecture was elaborately advertised for Monday, January, 16th, 1911, at 8 p.m., in the Drill Hall, Halesowen. The hall was well filled when at 8:15 p.m. the chairman announced Mr. Hans P. Freece, who was born "in polygamy and Utah." That gentleman announced that he was here in Great Britain for the purpose of gathering such affidavits as would be needful in securing legislation to banish the "Mormon" elders from the Kingdom even as they had done in Germany. Then for an hour he read copies of letters and excerpts from the testimony given in the

trial of Senator Reed Smoot, and vainly tried to enthuse his audience thereby. The old and oft-repeated stories which have been in vogue so long were gone over again and the usual warning given not to accept any tracts or books from the "Mormon" elders. The lecturer then attempted to ridicule the work of the Prophet Joseph Smith and the doctrine of "baptism for the dead." As he proceeded the people listened attentively, and it was apparent that many were receiving their introduction to the coming forth of the Book of Mormon and the doctrine of baptism and salvation for the dead as for the living. After the lecture a gentleman requested, in the interest of fair play, that the other side be heard from as there were several of the "Mormon" elders present. President Greenwood of the Birmingham conference went to the platform in a babel of noise, which was amplified by the chairman himself, but through it all the elder succeeded in giving the audience something to think upon and digest. At the close of the meeting many questions were asked relative to the coming forth of the Book of Mormon and the doctrine of "baptism for the dead." These were answered and Bible references given, addresses of enquirers taken and an invitation given Elders George F. Grover and A. J. Hill to address a Bible class. This invitation was received from the gentleman who requested that the elders be heard in the interest of fair play. Altogether a very interesting and profitable time was had.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson X.—The Holy Ghost.

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost. *Articles of Faith, 4.*

I. The Holy Ghost Promised.

1. To Adam (P. of G. P., Moses 6: 51).
2. By John the Baptist (Matt. 3: 2, 3, 11; Mark 1 : 8; Luke 3: 16; compare John 1 : 29-33).
3. By Jesus Christ. (a) To Nicodemus (John 3: 3-5). (b) To His apostles (John 14: 16, 17, 26; 15: 26; 16: 7, 13; compare Acts 1: 5; see further Acts 2: 1-4, 38). (c) To the Nephites (B. of M., III. Nephi 11: 36; 12: 2). (d) To the Church in the present dispensation (Doc. and Cov. 84: 64).

II. Bestowal of the Holy Ghost.

1. Necessary conditions on the part of the recipient. (a) Repentance and baptism required (Acts 2: 38, and other references already cited). Note the instance of Paul rebaptising the twelve disciples at Ephesus, because of

probable defect in their first baptism, after which ordinance he conferred the Holy Ghost (Acts 19: 1-7). See instance of the converted Samaritans (Acts 8: 5-8, 12, 14-17). (b) Some people cannot receive the companionship of the Holy Ghost (John 14: 16, 17). (c) Temporary companionship of the Holy Ghost possible even before baptism. See instance of the devout Gentile, Cornelius (Acts 10). In such cases compliance with the prescribed requirements is necessary to the continuation of ministrations by the Holy Ghost.

2. Ordinance of bestowal. (a) By the authority of the Holy Priesthood. The higher or Melchisedek Priesthood requisite (Acts 8: 5-17; Doc. and Cov., 20: 38-43). (b) Accompanied by the laying on of hands (Acts 8: 14, 17; 19: 2-6: compare II. Timothy 1: 6; Hebrews 6: 1, 2; B. of M., Alma 31: 36; III. Nephi 18: 36, 37; Doc. and Cov. 20: 41, 43; see also 35: 6; 39: 6; 6: 23; 49: 11-14). Note that the ordinance of conferring the Holy Ghost is also a confirmation of the baptised candidate as a member of the Church of Jesus Christ.

III. Personality and Powers of the Holy Ghost.

1. A personage. (a) One of the Godhead. (b) A personage of spirit, not tabernacled in a body of flesh and bones (Doc. and Cov. 130: 22; read with care B. of M., I. Nephi 11: 11).
2. Possessed of personal attributes and affections. Thus He teaches (John 14: 26; 16: 13); reproves (John 16: 8); is grieved (Ephesians 4: 30), etc.
3. Special gifts of the Spirit (I. Cor. 12: 8; see also B. of M., Moroni 10: 8-18).

General reference: The "Articles of Faith," Lecture VIII., pp, 162-173.

DIED.

Broomfield.—At 4 Ryde Terrace, Southampton, Portsmouth branch (London conference), January 18th, 1911, Sister Clara Broomfield. Deceased was born February 15th, 1850, and for many years has been a faithful Latter-day Saint.

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